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RESPONSIBILITY FOR THE MEXICAN WAR.

BY J. P. BLANCHARD.

THE WAR WITH MEXICO ! this is the subject which ought to absorb the attention of the friends of peace *now*. It is useless to make strong protestations against *all* war and all the spirit of war, in time of peace, if when war is menaced or actually arrives no effort is made to prevent or oppose it, and the attempt is hopeless to call the public attention to the wrong and evil of war in general, or a loving brotherhood in the distant future, when the burthens and calamities of a present war is pressing on the nation. The Mexican war then, is our urgent theme.

Shameful has been the apathy of the public mind, especially the religious mind on this event. It might have been supposed that when the existence of the war was first announced from Washington, or even when it was learned that the American army had invaded Mexico by marching to the Rio Grande, there would have been from every conscientious man a universal burst of disapprobation. It might have been expected that public meetings would have been called, and that resolutions, remonstrances and protests would have poured upon Congress from every part of our land. Yet how profound was the silence ! how still was the voice of humanity !

That this silence was not the indication of acquiescence is now evident, for the public voice has at last spoken out ; and yet nobody admits the responsibility of this war. The Mexican Government and people are not responsible ; for they say—and justly—that they are merely defending their invaded country ; the generals and armies who made the invasion and commit all the murders and robberies, are not to blame, for they are under orders and must do as they are bid ; the President of the U. S. does not consider himself responsible, for he says the war exists by the act of Mexico : Congress echoes the falsehood, and grants men and money to carry it on from necessity—they cannot avoid it. The very members who vote the supplies come home with tears in their eyes, hold up their hands and cry out what an awful war it is, and how dreadful sorry they are for it, and the people, of all parties, join in the lamentation, say that their representatives are all right, and again send them to protest against, and vote for—the prosecution of the war.

And what do the Ministers of the Gospel and the Church ? Are they Watchmen on the towers of Zion to cry out against this enormous sin ? To be sure, according to the New Testament, war—at least such a war—is forbidden by Christ, is a violation of the law of God, a rebellion

against his authority, and all this is fairly and fully testified, but it is an affair of the World, and with the world the Church has nothing to do; it is busy converting souls and establishing creeds, and cannot contaminate itself by interfering with politics; we have not heard of any such strong remonstrances brought home to individual consciences of the supporters of this war, as is done for other heinous sins; and we doubt if discipline would be administered for it by any church in our land.

The war then must be plainly charged on that great mischief maker "Nobody," or the universal scape-goat—"Satan;" or perhaps it is an "organic sin," which is so diffused among a people that but a small particle, if any, attaches to each individual. Such will not be the judgment of the tribunal of the "Great day." The keen eye of the "accusing Archangel" will discover, under the thickest folds of political hypocrisy, the dark heartless bosoms in which have been projected this desolating crime, and to which so many others have responded in the sympathy of delusion; and the witness of the thousand victims of battle and pestilence; the agonies of the thousand widows and orphans sacrificed by it, will not cry out to heaven in vain—dreadful! dreadful! will be the retribution. And let not any voluntary supporter of this war imagine that his responsibility for this wickedness will be diminished by the number of participators in it. Crime multiplies, like the Polypus, by division, and the whole guilt of every co-operator in this nefarious action will fall on the head of each.

We will not say that every one who holds himself aloof from all assent or opposition to this war is equally guilty with those who directly promote it; but the question may be asked whether such an one is entirely free from *all* blame. In a crime of such magnitude as this, having so pernicious an action on the best interests, the liberties, the moral character of a nation, so immensely disastrous in all its consequences, and so directly opposed to the laws of God; can any Christian exempt himself from the duty of bearing at least his testimony, and if possible, all moral opposition to it? It is wrong to suffer our minds to be so absorbed with business, politics, theology, literature, or whatever may be our respective pursuits, that no thought can be given to the greatest evil which now hangs over our disgraced and degraded country. Every one may in his larger or smaller sphere find or make some opportunity in which his influence may be exerted to throw some obstructions in the way of the prosecution of this war, or to shame his countrymen out of the participation in it, and the mind of omniscience only knows the amount of the aggregate power that may be gathered up from the most minute contributions. Let every

one who regrets this war, then give this power faithfully ; it will be effectual ; none can say he is useless here.

And let the real friends of peace, the real adherents to Christianity, learn the solemn lesson this unprincipled war is now teaching them ; let them see that an almost immeasurable extent of territory, the most unexampled progress of visible prosperity, the enjoyment of the freest institutions ; the great prevalence of literature and knowledge, and even the wide diffusion of a varied and pure religion, unfettered by power, are all no security against unjust aggression by the possessors of these blessings ; against the vilest, the most unjust, the most disgraceful invasion of a less favored country, that ever stained the records of history ; and such will ever be this danger, and the greater our power the greater our liability to it, so long as the heathen principle of patriotism, the martial teaching, the martial spirits of past ages are cherished in our institutions and infused in our education ; so long as military power is entrusted to fallible men for the alleged purpose of protection, which is almost invariably perverted to an instrument of aggression. If it shall please Divine Providence to put a speedy termination to this war, our plain Christian duty is to disarm the nation at once and forever ; to take away the power from Congress of declaring war, or of stirring a step beyond the settled boundaries of the country in military array. Let us not hear again the faithless and dastardly cry, that our safety will be endangered, and prosperity checked—Safety and prosperity are only curses to a nation, if maintained by diabolical principles of malignity, opposed to the Divine laws of love. Let the pacific principles of the Gospel be our rampart, and Omnipotence is our defence.

CHRISTIAN WARRIORS !—"Sir Charles Napier, in giving an account to some friends of the attack upon Acre, praised the marines in particular, who acted very valiantly. 'I knew them,' said Sir Charles, 'to be a very pious corps, which I suppose was the reason why they sent so many of them over to us ; so accordingly I touched them on their religious feelings, and brought them into action like men.' 'But how did you bring their religious feelings into play, Sir Charles?' said some one present—'what did you say to them?' '——,' said he, 'when they were coming on, I cried, *Now at 'em, you infernal rascals, and FULFIL THE PROPHECIES.*' "